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caldron of Celtic paganism and the sacred chalice of Christianity." But he enters no further into the matter, and gives no references more recent than Nutt, *Legend of the Holy Grail* (1888). Unfamiliarity with recent books on the subject seems indicated by his calling Wauchier's continuation of the *Perceval* the "Conte du Graal of pseudo-Chrétien."

The book adopts throughout a praiseworthy caution in statement. Its most striking generalization relates to the religiosity of the Celtic people, which the author says was noted by Greek and Latin observers, and is still characteristic of all branches of the race. "The Celts, in spite of their vigor, have been a race of dreamers. Their conquests in later times have been those of the spirit, rather than of the mailed fist. . . . Much that is spiritual and romantic in more than one European literature is due to them."

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## BRIEF MENTION

### OLD TESTAMENT AND ALLIED SUBJECTS

WADE, G. W. *The Book of the Prophet Isaiah with Introduction and Notes.* (Westminster Commentaries.) London: Methuen & Co., 1911. xcii+431 pages. 10s. 6d.

This volume belongs to the same series as Driver's *Genesis* and McNeil's *Exodus* and is a worthy companion of these two. The aim of the series is to reach the intelligent public. This volume, therefore, is less technical than the corresponding commentary in the International Critical series by G. B. Gray. It occupies a position in this respect midway between the commentaries of Skinner in the Cambridge Bible and Whitehouse in the Century Bible on the one hand and that of Gray on the other. In critical method it is free and outspoken, though controlled by scholarly caution. The Book of Isaiah is treated as composed of three collections, viz.: chapters 1-39, chapters 40-55, and chapters 56-66. The genuine prophecies of Isaiah are confined to chapters 1-39. Here there is much non-Isaianic material, viz.: 2:2-4, 11:10-12:6, 13:1-14:23, chaps. 15-16, 19, 21, 23-27, and 34-39. The second collection falls into two parts, viz.: 40-48 and 49-55, the second of which is a little later than the first, though from the same hand. But the Servant of Yahweh songs do not belong to Deutero-Isaiah himself, because while both Deutero-Isaiah and the writer of the songs conceive of Israel as the servant, yet the two representatives of the servant's character are radically different. The songs must, therefore, have been composed by another, and he was a predecessor of Deutero-Isaiah, for the latter inserted the songs in his prophecy himself. The third collection is regarded as coming from the post-exilic period, though not necessarily from one hand or one generation.

This work is well done. The introduction is sufficiently full to present clearly the character of the book and the problems to which it gives rise. The author's judgment is sane and well balanced. He shows thorough acquaintance with the vast literature

on Isaiah and at the same time vindicates his right to a mind of his own. His interpretative comments are concise and to the point and characterized by clearness of insight. The commentary will be found very helpful by anyone willing to take the Book of Isaiah seriously.

MEYER, EDUARD. *Der Papyrusfund von Elephantine. Dokumente einer jüdischen Gemeinde aus der Perserzeit und das älteste erhaltene Buch der Weltliteratur.* Leipzig: Hinrichs, 1912. 128 pages. M. 2.

This is an introduction to the papyri from Elephantine, intended to make their contents and significance clear to the intelligent public. It is the most informing introduction thus far written to this interesting group of documents. Dr. Meyer traces the origin and history of the colony, discusses the religious conditions disclosed by the papyri, considers the significance of the fact that they are written in Aramaic rather than Hebrew, and points out the importance of the Aramaic version of the story of Ahikar, which they offer for our appreciation of the existence of a class of world-literature in the Semitic Orient. The wide range of Dr. Meyer's learning and the excellence of his judgment are manifest upon every page. He points out the probability that the colony existed as early as the days of Psammetich I, in which case its temple may well have antedated the Deuteronomic reform and thus have been a wholly legitimate institution. If it was erected after the adoption of the law, there apparently was no consciousness of wrong with reference to it on the part of the Assuan community. This may be accounted for by the fact that the law was most certainly formulated solely with regard to the Palestinian community. It did not legislate for a Diaspora. When these new conditions arose, new institutions became necessary and were not to be held in check by a law formulated for a wholly different situation. The fact, however, of the erection of a shrine to Yahweh on foreign soil is significant of advance in the idea of God at whatever time the shrine was erected. David had thought of himself as driven out from Yahweh's land to the worship of other gods when he had to take refuge in Philistia. Naaman, the Syrian, requested that he might be given a two mules' load of earth upon which to erect an altar to Yahweh in Damascus. This Jewish colony feels as near to God in Elephantine, far south upon the Nile, as did any resident in Jerusalem itself. Dr. Meyer rightly emphasizes the fact that these papyri afford us an insight into the religious life of the common people, as it was before the Deuteronomic law had greatly affected religious thought and practice. The Assuan colony perpetuated for the most part the pre-Deuteronomic religious practice. Thus the testimony of the papyri to the religious ideas and usages of the colonists is of unusual value.

CORNILL, C. H. *Zur Einleitung in das Alte Testament.* Tübingen: Mohr, 1912. 124 pages. M. 3.

Recently, E. Sellin put forth an *Introduction to the Old Testament*, which struck out along many new lines divergent from those followed by the usual introductions. Sellin's work was strongly influenced by the utterances of those who sought to account for the Old Testament as largely indebted to a more or less supposititious, ancient Oriental world-view. By the aid of this hypothesis, he would place very much of the Hebrew literature a great deal earlier in the nation's history than it is located by the prevailing school of historical criticism. Professor Cornill, as the writer of the best-known German introduction, has felt called upon to undertake a thoroughly critical examination of Sellin's work and publishes his results in this booklet. The contents

of the treatise make hard reading, for Cornill does not satisfy himself with general statements but examines a series of Sellin's views in most minute detail. In most of the points at issue, Cornill seems to be nearer the truth than Sellin. Cornill has gone astray in his denial of the possibility that Jeremiah's deed of sale (Jer. 32:10 ff.) could have been written on a clay tablet. All the circumstances of the narrative are easily accounted for on the basis of the view that the transaction was recorded upon a clay tablet in Babylonian style. The "sealed" and the "open" are terms fittingly applied to the well-known "case-tablets" and the ordinary tablets, both so familiar to Assyriologists. The storing in an earthen jar, to which Cornill takes so much exception, was one of the most common ways of storing clay tablets and other treasures for safe-keeping. The emphasis upon witnesses and sealing is very suggestive of the great care in such matters that characterized all Babylonian business transactions. Cornill's exposure of the difficulties of the hypothesis that the messianic and eschatological sections in early prophecies are all original parts of those prophecies is thorough and convincing.

ZERBE, ALVIN SYLVESTER. *The Antiquity of Hebrew Writing and Literature, or Problems in Pentateuchal Criticism*. Cleveland: Central Publishing House, 1911. xxvi+297 pages. \$1.50.

A hodge-podge of quotations from about all of the books and articles—good, bad, and indifferent—which have appeared in recent years on subjects connected with the languages, literatures, and history of Egypt and the Semitic Orient. The author "failed to find in any language a work which discusses adequately the language, script, and writing-material which Moses might have employed in composing the Pentateuch," and consequently prepared such a work. The book is admirably adapted to the needs of, and heartily to be recommended to, those who are interested in the language, script, etc., which Moses *might* have used. Scholars are too busy trying to find out what was actually going on in Syria in those good old days to spend their time speculating on what might have happened. The book contributes nothing to the solution of the real problems before the biblical scholar of today.

LEHMANN-HAUPT, C. F. *Der jüdische Kirchenstaat in persischer, griechischer und römischer Zeit*. Tübingen: Mohr, 1911. 48 pages. M. 0.50.

The "Religionsgeschichtliche Volksbücher" include some notable condensed pamphlets on phases of religious problems of the present day. The first small volume of the second series was *Die Geschieke Judas und Israels im Rahmen der Weltgeschichte* by Lehmann-Haupt (1911). This brochure is a condensed edition of chaps. viii to xi in the same author's *Israel: Seine Entwicklung im Rahmen der Weltgeschichte*. In a few places the author differs from his opinions expressed in the larger work. His bird's-eye view of that long stretch of time is necessarily rapid and at times too condensed for the satisfaction of the reader. One misses the good maps and tables of the larger work.

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#### NEW TESTAMENT AND PATRISTICS

JACQUIER, E. *Le Nouveau Testament dans l'église Chrétienne*. Tome I: Préparation, formation et définition du canon du Nouveau Testament. Paris: Victor Lecoffre, 1911. 450 pages.

Jacquier is a well-known Roman Catholic writer upon the New Testament. His *Histoire des livres du Nouveau Testament* was a comprehensive, patient, and scholarly

piece of work, though naturally less free and resultful than some Protestant scholars might have wished. This new work from his hand is the first of two volumes, and discusses the canon; the text of the New Testament is to be treated in the second. Jacquier's excellencies are in the main the characteristic French ones: clearness, simplicity, brevity, comprehensiveness. His book is an admirable collection of material and opinion, fairly and clearly presented. Where Protestant scholars take an importantly different view of the same evidence, Jacquier gives their position without pausing to dispose of it. This fair and scholarly temper is one of the attractive qualities of the book. In sketching the history of the canon in the early church, virtually the whole field of early Christian literature has to be gone over, and this is faithfully and compactly done, with at least as much justice to Protestant as to Catholic authorities. Some of Jacquier's opinions on specific matters are indeed open to objection. That the *Didache* can still, after the discovery of the earlier six-chapter form of the work, be dated about 80 A.D.; and that Hebrews was written between 58 and 66 A.D., and the Synoptic Gospels, the Acts, and the epistles of Peter, James, and Jude between 60 and 70, seem to many scholars anything but probable, and Jacquier faithfully records the contrary opinion; but he proceeds of course upon his own. This makes II Pet. 3:15 a witness to the fact that before 70 A.D., Paul's letters were not only collected in part at least, but regarded as Scripture, and the consequences of this for the history of the canon are at once evident. Assuming these early dates for *Didache*, with its evident use of the Gospel of Matthew, and of II Peter with its recognition of Paul's letters as Scripture, Jacquier finds his New Testament practically ready made by the time of Domitian. Marcion (140-50 A.D.) becomes from this approach what Tertullian thought him, a mere reducer of a fuller canon already existing, and the second-century literature really has no canonical problem to solve. It is true II Clement with its disturbing uncanonical quotations strikes a discordant note, but Jacquier refuses to recognize in these that Gospel according to the Egyptians from which Clement of Alexandria quotes almost the same words. In short, this approach really settles the history of the canon before one even reaches it. Still there is much to be learned from Jacquier's extended collection of material, even though his interpretation of it may at important points disappoint the historical student. The omission of indices is greatly to be regretted. It is to be hoped that they will be fully given at the close of the second volume.

DE JOURNAL, M. J. ROUËT. *Enchiridion Patristicum: Locos SS. Patrum Doctorum Scriptorum Ecclesiasticorum*. In Usus Scholarum. Friburgi Brisgoviae: Herder, 1911. xiv+887 pages. \$3.15 net.

In this book are collected 2389 passages from the Fathers of the first seven centuries. Where the original texts are Greek, Latin translations follow at the foot of the page. The texts are in general taken over from good critical editions, where there are such, and the whole collection is thoroughly indexed. The editions used ought, however, to have been specified in each instance. The purpose of the selection is to support and illustrate Roman Catholic theology, and the main index is governed by this principle. This leads to the omission of some passages of much importance, such as the allusion to I Cor. in I Clement, chap. 47. In confining himself to the Greek fragments of Aristides, too, the editor omits the remarkable passage on infant innocence, 15:11. The material is chronologically arranged, and authors, works, and dates are kept conveniently in the reader's view. There is naturally much room for differ-

ence of opinion on details of chronology, but there can be little doubt that a mistake has been made in beginning with the Greek Didache, as of 90-100 A.D., since the Latin *Doctrina* in its lost Greek original certainly lies behind it, and this combined with its relation to Barnabas and the Gospel of Matthew would push the Greek Didache, as we know it, well into the second century. In general, however, the dates are intelligently given. For Roman Catholic students, and for students of Roman Catholicism he has provided a useful manual of select texts. But the limitations of a collection dictated by a dogmatic purpose are of course obvious.

PIEPENBRING, C. *Jésus et les apôtres*. Paris: Nourry, 1911. viii+329 pages.

One might justifiably look back with pride to the literary achievement of a lifetime such as that which Dr. Piepenbring has accomplished, especially in view of the fact that the work has been done in the midst of arduous pastoral duties. The present book represents the best of his work which this reviewer has seen. The first part is on Jewish Christianity. The chapters on the first Christians, the primitive gospel, the first conflicts, Jewish Christianity "légitimiste," and finally Jesus and Jewish Christianity, are all admirable. The second part, on Paulinism, is still more striking.

The author's theological judgments are close to those of such scholars as H. J. Holtzmann and Pfeiderer. There is to be found none of the unhistorical modernizing that is so common, especially in the cases of Jesus and Paul, as, for example, in the over-ethicizing of the atonement. The positions of Paul and others are set forth in all their oriental, rugged strength. There is no dodging, no blinking a fact, no side-stepping an issue. Sometimes, to be sure, there appears to be a slight overstatement, but the correlative truth will be found, possibly in the next paragraph, just as frankly put. It is possible that a little more justice might be done to the ethical side of Paul's thought. Yet it is refreshing to see how willing the author is to leave utter contradictions in the thinking of the same man, under different influences and on different sides, when these are seen actually to exist. An apologetic use of the facts is made in the beginning and in the sequel, but this does not seem to have vitiated the treatment by controlling or modifying historical judgments. The author has demonstrated that independent of apostolic theology there existed an older and simpler Christianity, which, he thinks, satisfies all the needs of true piety.

The gratuitous remarks regarding present-day customs concerning the subjects of baptism (pp. 228, 229) could have been dispensed with to advantage. Typographical errors are found on the following pages: 57, 76, 96, 110, 119, 120, 143, 210, 264. The ever-recurring "Giffert" instead of "McGiffert" is unpardonable.

#### CHURCH HISTORY

WAPPLER, PAUL. *Die Stellung Kursachsens und des Landgrafen Philipps von Hessen zur Täuferbewegung*. Münster: Aschendorff, 1910. 254 pages. M. 6.80.

Professor Paul Wappler's recent monograph, *Die Stellung Kursachsens und des Landgrafen Philipps von Hessen zur Täuferbewegung*, is an exceedingly valuable contribution to our knowledge of the Reformation period in European history.

The Anabaptist movement forms one of the most important phases of the Protestant revolt, yet it has received thus far comparatively little special attention or scientific treatment. Any reliable addition to our fund of information concerning this

troublesome, indefinable sect or conglomerate of sects or concerning the treatment of adherents received at the hands of their opponents will, therefore, be welcomed by all students interested in the history of the Reformation.

The monograph under consideration is evidently the work of a competent scholar. In its pages have been brought together the results of long and careful research in this hitherto largely neglected field of Anabaptist history, hence its author may rest assured that many will greet its appearance with gratitude.

As the title of the work indicates, Professor Wappler has endeavored to present the policies of the Electors of Saxony and of the Landgrave Philipp of Hesse toward the so-called Anabaptists within their jurisdictions. Throughout the monograph the more tolerant attitude of Philipp the Magnanimous of Hesse is set forth in contrast with the more severe policies of the Electors of John and John Frederick of Saxony. In presenting this important and interesting contrast the author incidentally sets before us the difficult problem which the Anabaptist movement gave to the princes for solution, thus throwing valuable sidelights upon the character of this elusive and persistent sect of Protestant heretics. Furthermore, an abundance of citations from the sources enlighten us concerning the attitude of Luther, of Melancthon, of Bucer, of Adam Kraft, and of many others toward the Anabaptists.

The monograph consists of 122 pages of text, followed by an excursus of 6 pages considering critically the views of other writers regarding Luther's attitude toward Anabaptist dissenters. An appendix of 110 pages, containing about 100 original letters and documents, has been added, which greatly enhances the value of the work. An index of persons and places completes the volume.

WESTERBURG, HANS. *Schleiermacher als Mann der Wissenschaft, als Christ und Patriot*. Göttingen: Vandenhoeck und Ruprecht, 1911. 159 pages. M. 2. 50.

In 159 pages Dr. Westerborg, with much enthusiasm and clearness, sets before us Schleiermacher as a man of science, as a Christian, and as a patriot. The book is an introduction to the personality of this epoch-making theologian. The literature of Schleiermacher is extensive, but we believe the author makes good his contention that just at this point there was a gap for him to fill.

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#### DOCTRINAL

CURTIS, W. A. *A History of Creeds and Confessions of Faith in Christendom and Beyond*. With Historical Tables. Edinburgh: T. & T. Clark, 1911. xix+502 pages.

Professor Curtis prepared for the *Encyclopaedia of Religion and Ethics* the article on "Confessions," which is in this volume enlarged, although the main outline of the earlier article has been followed, and no distinctively new section has been added. To observe a proper scale in the treatment of the various religious bodies is extremely difficult, especially when some churches have long and elaborate articles of faith, while others possess only informal expressions of belief. Methodism, in particular, suffers from this circumstance, receiving only five pages, while the Salvation Army (treated as the daughter of Methodism) claims sixteen pages. Over against this we have eighty-two pages devoted to Calvinistic confessions. The reader will naturally be much better informed about Calvinism than about Methodism. The treatment of

non-Christian creeds is so short as to be almost superfluous, since it gives only a very few examples of oriental belief, and is quite devoid of any deep insight into the inner meaning of the oriental forms of faith. Indeed, the author's main interest seems to be to exhibit a few modern statements, in which he discerns the influence of Christianity.

But apart from these traits, which grow largely out of the inevitable difficulties of the task, Professor Curtis has given us a fair-minded, discriminatingly condensed account of official beliefs of the main religious bodies of our day. It is just the book for the busy man to consult, in order to obtain accurate documentary information, with sufficient historical introduction in each case to furnish an intelligent understanding of the place of each creed in the historical evolution of Christianity. It is particularly gratifying to find throughout the book so great a sensitiveness to modern tendencies. Thus one reads of the revision of the Presbyterian standards by the General Assembly in America in 1902, of the proposed confession of faith for the united churches of South Africa and of Canada, and of the statement of faith adopted by the "South India United Church" in 1908. After the historical account of the confessions, three chapters at the end of the book discuss the pertinent questions of the authority and function of confessions, and the ethics of creed-subscription. The necessity for recognizing the paramount importance of "freedom of prophesying" on the part of the ministers of the churches is urged. This carries with it the duty of individual interpretation of both Scripture and creeds. It is held that the creeds ought frankly to be recognized as human creations, designed to further a vital faith. Revision is thus to be expected whenever faith may be promoted by such revision. The adoption of the historical spirit in the study of the creeds, however, brings a greater sympathy with the significance of even those confessions which we may have outgrown. Thus revision can be carried on in a constructive spirit of continuity with the past, instead of as an expression of dogmatic rebellion. The book is a valuable manual of information on an important subject, which will also induce a proper appreciation of the *raison d'être* of the great historic creeds.

BERTHÉ, L. *La sainte Trinité*. Paris: Bloud et Cie, 1911. iii+218 pages.

Not infrequently there appear Catholic works on theology which are of interest to the Protestant reader, not so much on account of the new light they attempt to shed on the questions at issue as on account of the illustrations they supply of the perpetuation of methods of treatment among Catholics which have been abandoned by Protestant thinkers. *La sainte Trinité*, by Berthé, is an instance. The subjects discussed are mostly the abstract questions of scholastic theology, such as: Are there true mysteries, dogmas of faith, to be expounded by the aid of reason? Is there a procession of persons, Father, Son, and Spirit in God? Must a plurality of persons in God be admitted? And is each truly God, though they are personally distinct from one another? Then follow discussions of the proper personality of each, and the real character of their distinctions, the character and true divine character of each and their minor relations to one another. The method is first to propound the question, next to quote the dogmatical answer, and then to expound it. The authorities quoted are the great church symbols, the canons of councils, the decrees of popes, the utterances of ancient theologians, and, occasionally, the sayings of Scripture and the Apocrypha. Thomas Aquinas is the favorite theologian, with Augustine, Athanasius, Gregory Nazianzen, and Chrysostom also prominent. The discussions aim at showing that



the absolute notional distinctions represent metaphysical realities. It is a valuable thesaurus of quotations.

ANDERSON, JOHN BENJAMIN. *New Thought: Its Lights and Shadows. An Appreciation and a Criticism.* Boston: Sherman, French & Co., 1911. 149 pages. \$1.00 net.

This is one of the best discussions of the New Thought movement that we have seen. It seeks to appreciate all that is valuable in the movement—and this is much—and then as a frank but kindly antagonist to give it a thorough and destructive criticism. The author shows a thorough knowledge of the literature and he writes in a popular vein. The scope of the book does not include Christian Science—although the author's attitude is shown by a few expressions here and there.

He wields the sword of logic remorselessly, and heads fall in profusion, for he has no difficulty in pointing out contradictions and confusions, and he greatly enjoys the fun. But it does not anywhere appear to our knightly philosopher that logic is a very dangerous weapon. It is usually two-edged—and in metaphysics when one head drops off there is almost always another head dropping at the same time. For example: he is able to show that the New Thought people are out-and-out monists: and then when they face the consequences of monistic logic they turn right about and become pluralists. Taken as a group, the monists are bad company for religious people, but so are the pluralists when we take the whole crowd, and the people of the old thought are quite as much in the narrows as are the people of the New Thought. None of us has been able to find any ultimate resolution, and all of us together, anxious to save truth in its entirety, seem to be straddling.

PERRIOLLAT, CH. *Chrétien et philosophe.* Essai de philosophie religieuse. Paris: Bloud et Cie, 1910. 515 pages.

In Perriollat's work, the object is to show that while an examination of the rational faculty and of our conceptions of beauty and art proves that it is necessary for man to rise to God if he would fulfil himself, yet it is only in the actual coming of "l'homme Dieu" that man actually comes to his true and final being. The position of the author is set forth in his own words (p. 2) thus: "As for me, Christian and philosopher, I believe that these two things become truly one [i.e., to be a Christian and to be a philosopher] on condition that I be Christian first and philosopher afterward." To him, of course, to be a Christian is to believe in the Catholic dogmas. The conclusions reached by the philosophy are therefore determined at the outset. This end is reached by the usual scholastic method of abstractions and dialectics.

SKRINE, JOHN HUNTLEY. *Creed and the Creeds. Their Function in Religion. Being the Bampton Lectures of 1911.* New York: Longmans, Green & Co., 1911. xxvi+223 pages. \$2.25.

In *Creed and the Creeds* by Skrine the hypothesis "Salvation is life" is used as a method of discovery in religion. Life is a mutual adjustment of the environment and the organism. Hence it involves mutuality of sacrifice. The utterance of a creed is a giving of self—not merely of thought but of heart and will also. The creed is true if in return it imparts life. For instance, the doctrine of the resurrection of Jesus is "reality coming home to men." The creed of a church is marked by self-impartation on the part of the church and should mean reception of life by the church. The individual in the church so avails himself of the communion of the saints by living the

life of the spirit as a social being. Creeds are an essential means to life. Yet they must be judged. Apostolicity is evidenced by the transmission of the life that is from Christ. Faith and creed are not one. Those who protest against creed mistake faith as intellectual. Creeds must be expressed in words. The fixity of words is inconvenient but mutability would work mischief. Let the symbol stand for a new and better apprehension of the truth. The book represents a possible attitude toward formal creeds. How far allegorizing of creed may be carried is debatable. Nor could everyone be brought to sacrifice his thought about creeds. The development of the "spiritual disposition" toward creed desired by the author is more difficult for most than "practical action." It is the temper rather than the practical significance of the book that interests. The argument is well wrought and is helpful in correlating creed to life.

HUIZINGA, A. v. C. P. *The Function of Authority in Life and Its Relation to Legalism in Ethics and Religion*. Boston: Sherman, French & Co., 1911. 270 pages. \$2.25.

Huizinga emphasizes individual conscience in ethics and religion as against so-called social sanctions and subordinates legalism to a moral interpretation that involves the whole personality. Reason is not sufficient to recognize the forms of authority. Any authority less than absolute makes truth a fiction. The feeling of ought is "an original unanalyzable fact," but even then we cannot be good without God. Absolute authority is found in the Bible. It can be vindicated, for truth carries its own vindication, but not established. Pragmatism and Ritschlianism as forms of subjectivism overlook the objective recognition that guarantees action. Without the recognition of objective reality as its ground, Christian theology is adrift on human opinion. The cross is the final seat of authority. The argument is illustrated from a wide range of reading. Assertion plays a larger part in the net result than constructive thinking. In details the book is suggestive, but in the main argument it leads nowhere. Faith as an interpretative principle does not afford even the reconciliation of individualism and authority which possibly is the best solution the author hopes for. Nor is it to be found elsewhere since human judgment is inadequate, faulty, and unreliable.

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#### PRACTICAL THEOLOGY

TIPPLE, EZRA. *Some Famous Country Parishes*. New York: Eaton & Mains, 1911. xii+244 pages. \$1.50.

In this volume we have sketched for us work in six country parishes, and these among the most noted in England: that of John Keble at Hursley, George Herbert at Bemerton, John Fletcher at Madeley, Richard Baxter at Kidderminster, George Clayton Tenneyson at Somersby, and Charles Kingsley at Eversley. These all identified themselves with their country parishes for life. They did not make them stepping-stones to more conspicuous city charges. They came to poor parishes where ignorance, drunkenness, and vice abounded. They gave themselves, each in his own way, to the moral transformation of the parish. Marvelous results followed in response to house-to-house visiting, sacrificing kindness, catechizing, preaching, lecturing, continued in season and out of season with good work and noble example. The pastorate was their chief business, but their work overflowed into the great world, and

each man made his notable contribution. These six biographies are told as they would be to tourists searching out the loved haunts of these celebrities. Local historic incidents of national interest are woven in and give romantic background. Eighty photographs of village streets, churches, rectories, churchyards, and near-by cathedrals are scattered through the book. Its reading should correct many a wrong current of thinking, placing estimates of pastoral work nearer where they belong.

HENKE, FREDERICK G. *A Study in the Psychology of Ritualism*. The University of Chicago Press, 1910. 96 pages. \$1.05.

This monograph, which was submitted by the author as a Doctor's thesis at the University of Chicago, is a study from the point of view of functional psychology in the origins and history of ritual in religion. Much stress is laid on the fact that a rite is always a social reaction, born out of the social rather than the individual consciousness; that it is essentially practical in its nature, being performed not so much for the direct purpose of coming into relations with the deity, as for the practical purpose of securing through his aid control over the environment; that its form is symptomatic of the subjective state that prompts it, rather than prescribed by an external revelation or command of the deity; and that it is always symbolic of something other than itself. The determining impulses which produce ritual are held to be the elemental instincts of food, sex, fear, and anger. Actions which prove practically helpful in relation to these impulses and needs are ritualized into group habits, and develop or change as the social consciousness and background change. The process of the development of ritual, and the influences which modify it, are illustrated from the history of Israel. Passing to ritual as it survives in modern life, the author points out that it is still predominantly practical, and predicts that in spite of all disintegrating forces it will persist as long as it continues to express emotions and values that are useful to the social group. The entire investigation is based on the presuppositions and follows the methods of historical interpretation, that have been made familiar by functional psychology; and its adequacy and finality naturally depends upon the adequacy and finality of these presuppositions and methods.

REU, JOHANN MICHAEL. *Quellen zur Geschichte des kirchlichen Unterrichts in der evangelischen Kirche Deutschlands zwischen 1530 und 1600*. Erster Teil: Quellen zur Geschichte des Katechismus-Unterrichts. Zweiter Band: Mitteldeutsche Katechismen. Zweite Abteilung: Texte. Gütersloh: Bertelsmann, 1911. 1126 pages. M. 20.

The amazing number of catechisms in use during the Reformation period is evident from this collection. Dr. Reu has gathered in this volume eighty-six different catechisms from middle Germany alone. Another volume contains those of southern Germany. The publication of the full texts of the catechisms is of great value for the student of religious education in the period under consideration.

RAYMONT, T. *The Use of the Bible in the Education of the Young*. A book for teachers and parents. London: Longmans, Green & Co., 1911. 254 pages. \$1.25.

This excellent book is written by one who understands at once the Bible and the child, and knows how to interpret both to the popular mind. The results of a moderate criticism of the Old and New Testaments are presented in as simple a manner as the

material allows. The various elements of the Bible are assigned to appropriate ages of childhood and youth in accordance with principles generally accepted among students of the problem. Two pedagogical chapters should assist the untrained teacher in his task. A significant statement is that "a judiciously edited New Testament is sadly needed for adolescence."

GUNSAULUS, FRANK W. "The Minister and the Spiritual Life." *Yale Lectures on Preaching for 1911*. New York: Fleming H. Revell Co., 1911. 397 pages. \$1.25 net.

The Yale Lectures no longer deal with homiletic method. There are text-books enough in the technique of sermon-making. But there are abundant themes for the lecturers in the widening significance of the Christian ministry. Dr. Gunsaulus has chosen to go to the heart of ministerial efficiency by discussing the ever-important topic of the relation of the minister's own religious experience to the success of his work. His treatment of spirituality is eminently healthy and sane. He shows the relation of a vigorous religious life at once to the great questions of orthodoxy, changing opinion, social problems, and the smaller though not less vital questions of the choice of text, the leadership of prayer, the art of eloquence, the danger of egotism, the temptation of plagiarism. One recognizes the poetic quality of Dr. Gunsaulus' own preaching in the whole discussion, and in such characterizations as "The minister a minstrel of the spirit," "The profanity of merely formal prayer."

#### MISCELLANEOUS

SPIVAK, D., and BLOOMGARDEN, SOL. (YEHOASH). *Yiddish Dictionary containing all the Hebrew and Chaldaic Elements of the Yiddish Language, Illustrated with the Proverbs and Idiomatic Expressions*. New York: Verlag Yehoash, 1911. xxxi+340 pages.

This is a dictionary for readers of Yiddish. It undertakes to explain all Hebrew and Aramaic terms occurring in Yiddish by definitions in Yiddish itself. Its authors are a Jewish physician and a Jewish poet. The work seems admirably adapted to its purpose as a popular dictionary for Yiddish-speaking peoples. The authors organize their work as follows: (1) Introduction, giving the main grammatical characteristics of Yiddish; (2) dictionary of the more common Hebrew and Aramaic terms; (3) dictionary of the less frequently used Hebrew and Aramaic words; (4) a list of rare and exceptional words; (5) supplementary lists of personal and family names and names of philanthropic societies. The proportion of Hebrew and Aramaic words in Yiddish is quite small. Our authors assure us that about 80 per cent of Yiddish is of German and Slavic origin. The dominance of the German or Slavic element in any particular variety of Yiddish depends upon the country in which it is spoken. Anybody who knows German and has a knowledge of the Hebrew alphabet can read the Yiddish of this dictionary.

RICHARDSON, ERNEST CUSHING. *Some Old Egyptian Librarians*. New York: Scribner, 1911. 93 pages. \$0.75.

This interesting little volume proposes to introduce to the reader "by name and date and with some details of their lives, not always wholly without piquancy, twenty-one librarians who lived long before Assurbanipal, and by the same token, much

longer before the Alexandrian library was founded." Since the mastery of a cumbrous system of writing was so essential a part of the education of the Egyptians, and since in ancient Egypt as in China, until recently, the learned man or "scribe," as he is usually called, was alone admitted into the ranks of the government officials, a somewhat detailed account of the daily lives of twenty-one librarian-professors, their beliefs, their scholarly attainments and political preferments will surely be of great interest to the modern man of affairs as well as to the student of history.

CHRISTLIEB, MAX. *Harnack-Bibliographie zum sechzigsten Geburtstag Adolf Harnacks zusammengestellt*. Mit drei Anhängen und Registern. Leipzig: Hinrichs, 1912. 94 pages.

In connection with the wide celebration of Professor Harnack's sixtieth birthday (May 7, 1911), the preparation of a complete list of his publications of all kinds was undertaken by Christlieb. It was felt that this would be not only a suitable tribute to an eminent scholar and thinker, but a work of practical usefulness to a wide circle of students and scholars and even to Professor Harnack himself. The result is an amazing exhibit of scholarly activity through nearly forty years. Books, monographs, articles, and reviews to the number of 1066 are listed, beginning with the inaugural dissertation on the sources of Gnosticism, published in 1873. Those who know Professor Harnack chiefly through his *History of Dogma*, his *Geschichte der alt-christlichen Litteratur*, his *Expansion of Christianity*, or his *Geschichte der königl. preussischen Akademie der Wissenschaften*, or lesser works like the *Acts of the Apostles*, *Luke the Physician*, the *Sayings of Jesus*, or *What Is Christianity?* will learn with amazement of his prodigious productivity, and of the wide range of his active interests. A list of the translations of his works, especially *Das Wesen des Christentums* which has passed into ten languages, is appended, together with an account of the various editions of his more important books, and an outline of the contents of the collections "Reden und Aufsätze" (1904) and "Aus Wissenschaft und Leben" (1911). The whole work is conveniently arranged and indexed. The mention in the preface (p. iv) of "Herr Professor Dr. Mc. Gifford von der Columbia-Universität" is suggestive.

*The New Schaff-Herzog Encyclopedia of Religious Knowledge*. Edited by SAMUEL MACAULEY JACKSON. New York: Funk & Wagnalls Co. Vols. XI and XII.

With these two volumes the revision of the Schaff-Herzog *Encyclopedia* is complete. Articles run from "Son of Man" to "Zwingli." The plan of this work involves a very wide range of subjects, theological, ecclesiastical, historical, biographical, practical. It is admirably designed for the minister who desires to have available in one work material which otherwise would have to be sought in many encyclopedias. The field of biography is unusually well covered, including not only all the names prominent in the history of the church and of the nineteenth-century movements but those also of present-day significance. Indeed in this respect it is a kind of "Who's Who in Theology." The popular and practical articles are especially welcome. We find a discussion of evangelical work in Spain, a most interesting article on "Theological Seminaries" with a detailed account of each by one of its officers, a discriminating discussion of "Total Abstinence," others on "Tract Societies," "Young People's Societies," "Young Men's and Young Women's Christian Associations," etc.

The theological and critical position of the *Encyclopedia* is on the whole liberal, but with a certain caution and reserve. Kittel's excellent discussion of the "Tabernacle" takes, of course, the modern view. Nash on the "Transfiguration" says, "on his mental side the Savior must be described as the supreme prophetic mystic." He regards the story as substantially historic, the experience of the soul shining out through the face. Beckwith on the "Virgin Birth" concludes that no connection with mythology is established, that the doctrine has important bearings on the incarnation, and on the sinlessness of Jesus, but it is not essential either to these or to Christian experience. He affirms his own faith in the statement of the Apostles' Creed.

The last volume contains a "Conspectus of Contributors," with the titles of all articles written by each. This is an admirable feature. It has also a bibliographical appendix bringing the literature on all subjects of the twelve volumes down to the end of 1911. There is finally an appendix of 27 pages including some additional biographies and larger articles on "Monophysitism and the Oriental Separated Churches," "Lay Preaching," "The Orthodox Catholic Church in America," "Psychotherapy and Christian Science" from the standpoint of Christian Science.

VINCENT, JOHN MARTIN. *Historical Research: An Outline of Theory and Practice*. New York: Henry Holt & Co., 1911. 350 pages.

Professor Vincent has rendered a valuable service to American teachers and students of history. There was urgent need of a book in English that would fill a place similar to that which Bernheim's fills in German. The author has used Bernheim freely but not slavishly. He has worked and thought the subject through for himself. His experience as a teacher and writer of history has enabled him to cover the field with independence of judgment and with a true sense of the exigencies of the audience he is addressing. Professor Vincent's conception of history is large, dignified, and altogether worthy the great discipline. He is not afraid of a vast idea. He is duly cautious, but at the close of the chapter on the definition of history he says: "However small the topic, the treatment should have in view the contribution to the larger history of which it is a part." He accepts Ranke's definition: "Universal history embraces the events of all nations, and in their relations, in so far as these affect each other, appear one after the other, and all together form a living totality." This gratifying breadth of view appears again in his chapter on the presentation, and indeed is seen in all the chapters.

The materials of history are classified and there are chapters on the various branches of the classification defining, elaborating, and illustrating each one of these branches. There are chapters on the nature of historical evidence; on the constructive process; the psychological factors in history; the presentation; and the historical novel. All these subjects are treated clearly and concisely. An appendix contains a select bibliography, which might easily have been larger. A good index makes the work convenient for reference. The book ought to be put into the hands of students of history quite early in order that they may, near the beginning of their studies, get a fairly good conception of all the essential elements that enter into historical research and composition. It would go far toward forestalling slovenly habits of work and hasty generalization.